

Palo Alto Group II Tues. April 25, 1967

Mr. Nyland: What we call it tonight? Semi-open or group II? Palo Alto huh? I think the emphasis is on group II; and if that's the case we can have questions - questions about Work. You know the kind of questions that have to do with attempts that you have made - maybe today, maybe yesterday. Something within your memory that you actually could define when a thought came to you or all of a sudden perhaps a feeling that Work existed and together with that that maybe you had an idea that you ought to do something about it. And then you had enough of a wish to try and to make an effort and whatever that effort was, whatever then was the ~~result~~ result, the result of being able to see yourself, struggling maybe or at least making an attempt to wake up, an attempt to be more conscious, an attempt to see if your alertness at that time could change over into a state of being aware of yourself physically. What kind of efforts have you made of that kind? You know, it's interesting - yes?

Linda: Mr. Nyland, over the past few weeks, especially when I try to become aware of what I ( ) what my body was doing, I run up continually ~~my~~ against my vanity.

Mr. Nyland: Your what?

Linda: My vanity. In the ~~my~~ way of judging and criticising and changing to better the way I do things. It automatically comes in because that is the way I've habitually gone about things. It makes it difficult for me to find things that I can do. And I've been having again - faced with the fact that I can at best try to remember myself when I think of Work rather than attempting to observation of what my hands are doing or how my posture is.

Mr. Nyland: What is the ~~f~~ difficulty?

Linda: The difficulty is I guess it's the self consciousness other people being around and ( ) doing it - what would they think, what do I think and it's not . . .

Mr. Nyland: Try to find something that you need not judge. You see, Linda, the totality - over the whole day the totality of the manifestations that I experience or that my body has is doing certain things. There is a tremendous variety in the kind of experiences, in the kind of manifestations that even when I look at it that the manifestation may be for a certain purpose that I take on a posture or that I say certain things or that I happen to be walking in a certain way, necessitated by the requirements of circumstances in which I then happen to live. If I talk to someone I want to make sure that what I'm saying is said correctly and can be understood, that perhaps it is necessary I look at the person, that perhaps also I may have the expression on my face belonging to what I am saying. If I want to catch a plane or go to the car or am in a hurry, I will walk in a certain way in order to accomplish what I want to do. There are thousands of different ways of manifesting myself in which I - my personality - is involved a little bit more or a little bit less. Now if I find that a great deal of my attention will go for the purpose of what I ~~want~~ want to accomplish with what I'm doing or what I use my manifestation for - I try to select certain ~~x~~ manifestations when there is practically nothing involved. If I have a tendency to criticise myself as if there is someone else looking at me and I don't like what I am doing, I try to find something that in the first place I can do very well and I don't have to criticise it or I do it of such a low nature of manifesting myself that there is still a possibility of being alive to what I am doing but otherwise I am practically dead. If I know that, I sit in a chair and I just sit - why should I criticise myself for sitting unless I have an idea that I ought to do something else. If this is continuously with me, I try to find a moment when I am satisfied that I don't have to do something else. Then I sit. ~~And now I say to myself~~

'I get up.' There is nothing ~~new~~ unusual about getting up and I don't do it in a very beautiful manner as if someone else is watching me and saying 'marvelous - what kind of a creature is sitting in that chair and look, she can already get up.' You see what I mean. If I am honest and really wishing to want to work. And I discover that there are different kinds of obstacles that are always in the way because somehow or other attention is drawn to a certain behavior form of my personality and as a result there is no wish left, no energy, nothing. Or that even the thought that I had about it has simply flit out of the window. I am not interested in it any more. I try to reduce my manifestation, my level of living to the lowest possibility that I can make it. I almost become nothing else but a lump of flesh which happens to be breathing. And at such a time when I know that there must be energy and I am honest and serious and wish to work, then I Work. So there is never any excuse. It is silly to say I cannot do it because I am diverted or I cannot do it because I am too tired or I cannot do it because I don't know how. All of that doesn't cut any ice. I know how. I know that I must be clever enough to do it at such a time that I might have a successful effort and I must do it at such a time when I know that the conditions are conducive enough so that I am not diverted because my eyes or my ears are still open. Select a place where ~~you~~ you are completely by yourself. Go to the bathroom. Stand there, in front of the mirror, whatever you have to do you do it. No one is there. Nobody need know and you don't have to tell. You are alone with your own conscience, your consciousness everything of your self. And there you are. And then at such a time you create a little 'I' ( ) then trying to become objective ( ) it is you are doing, whatever is necessary. Close the door in any kind of a room, pull the shades, sit in the dark, turn on the light, sit in the middle of the room. Say, I sit here for a certain purpose in order to try to wake up to myself. Sit on the floor, don't move. Say I am awake. This body is sitting here. Move ~~your~~ your arms. Say to yourself 'I move my arms' & 'I stretch them - I make a fist - I stretch my fingers.' Whatever you do with your body. Stretch out on the floor -

get up - all the time there is absolutely no reason why you should be particularly interested in what you are doing. And all you have to be is to be interested in how you are while this is happening. And consider at that time ( ) you create the wish to work means. I wish to create. There is something in me that is interested in making something that didn't exist before. For the sake of the creation that I now attempt, make an attempt, really with all my heart to create something that now can help me as if that kind of an object for my ( ) is going to be my God. The one thing I wish now is to wake up. But you see, one has to be serious about that. And you have to be quite concentrated in that kind of an effort. And you have to eliminate all kinds of other thoughts (that are) extraneous. And if they're not there, wait or relax yourself or do certain things so that there is no more need to either think or feel and then make an attempt to wake up.

Linda: I try to get my mind into a better state before work by setting it talking to itself about how . . .

Mr. Nyland: Do you ever have moments that you sit and stare out of the window without any thoughts?

Linda: ( ) Most of the windows are in such a place that . . .

Mr. Nyland: ( ) Well, ok, you don't have to climb up on the ( ) window.

Stare on the floor. Can you ever sit and stare?

Linda: Yes.

Mr. Nyland: As if nothing is taking place with your sense organs? (Linda: Yes.)

Mr. Nyland: At that time, wake up. It's a point in which there is a possibility of falling asleep. (Linda: Yes). It's also a possibility of really being awake because nothing of your ordinary affairs of your ordinary body is required to have any particular kind of energy that you have to send. You don't have to think. You don't have to feel. Staring is when you are very close to giving up practically everything of the ( ) of yourself. I now, if I have a wish to wake up, I can now make something that will start to function as if it is becoming aware of me. All right?

Linda: Yes, Mr. Nyland.

Mr. Nyland: Make such attempts now, Linda and don't lose yourself to all kind of other things where you know it's already a foregone conclusion that you will lose yourself. And do this, as I say, there are thousands of different kinds of manifestations during the day. Select only ten times but do it right and do it well as long as you can. Then get up in the ordinary world. Forget about work until again you can do it. Then do it right. Don't do it half way, half hearted. Either yes or no. And if it's no, it's no, and don't think about yes. But when it is yes, then don't think about no.

Who has other difficulties. Come on now - here you all sit. You know that it is tonight we were going to talk. What do you bring? What is in your mind? If it is work, why doesn't it bubble over? Because if it isn't, then it is not work that is alive in you. And you don't even see the necessity of the reason why you should be alive. Because if you don't see that, you love yourself a great deal. Yes, Doug?

Doug: I'm concerned with the sustainment of an effort of work, an effort of being aware of my body, my attempts are often and short - it seems - and I'm more and more aware - when I am working on myself, the period is brief. But I attempt to sustain it and all of a sudden I realize I haven't been working on myself. Then it will come back and it will build up its own kind of momentum - with some worthy idea . . .

Mr. Nyland: You don't build up a momentum that easily. But the thought will come back and particularly the realization that you have not worked. You see, you start - the starting point you can make. You can make an attempt - Let me wake up now. And it starts with a certain intensity and then it somehow or other disappears. And you don't know that it disappears because you fall asleep without knowing it, until the moment you consider that you should have tried to maintain being awake a little longer. You make again the effort because the wish is there and you're sorry that you've lost it. This will go on for quite some time and it will never build up

momentum. Because as soon as the force, the wish to work, the wish to make an effort to wake up is not there, it falls back into ordinary state. There's no momentum. Momentum is prevented by too much friction from the ordinary ~~and~~ world.

Doug: What I meant by momentum was the point at which, at least I felt I was very close to being aware of myself, that I almost was.

Mr. Nyland: As soon as you say this, you're back in ordinary life.

Doug: I know and it was at this moment of thinking of how - how can I continue.

Mr. Nyland: Go ahead then - then you wake up.

Doug: Then again, I wouldn't be thinking of it if -

Mr. Nyland: Most likely not. It will last again for a ~~moment~~ moment, two moments.

Doug: It 's after - that I'm thinking this - how can I. . .

Mr. Nyland: ~~That's~~ That's right. And you're back in ordinary life. Unfortunately you're thinking about work still. And fortunately you still have a wish to do something. Then you do it. The next moment is the same as the previous moment, the next moment, the next moment, the next moment - all the time. And you don't have to wait until the next moment because it won't come. It is the same as what is now. Whatever is now always is the opportunity - now - and as soon as you start talking about it, you're back again in describing. To be awake is a state of being in which state, nothing of our ordinary functions functions. What simply is at the time one is awake - what takes place in the awareness of that what is, I don't know. If I could live there, I would find out. All I know that my ordinary life as my personality continues to exist, ~~means~~ unconsciously. And when I talk about creation it means I make something next to - not identified with myself as I am as a personality. It's definitely the creation of something separate from my personality. I can locate it at any kind of a place I wish. I can say it is as if it is inside of my - as if it is parallel line which I like to describe it - my ordinary life. It is a line in itself in time. It may be that there is a certain section of my brain that starts to function



in a certain way separated from the rest of my mental functions. In any event it has to be a different kind of a thing, separated from my ordinary functions. Otherwise it wouldn't be a creation. You see now when that is there I call it the beginning of the 'I'. And it functions there impartially regarding myself but that what I am as a personality continues to exist. I continue to breathe, continue the blood to circulate, everything in my personality continues to exist. ~~Franklin~~ ~~Franklin~~ In exactly the same way unconsciously. Only next to it something is created that tries to be conscious or at least holds on to the idea of consciousness as long as it can. And it will stay there as long as there is a wish in me wanting to keep on creating it. But as soon as I don't create, it disappears. I create it at any one time when something in me wishes really to create it. That is the effort. And the effort then has the result of the creation of something which, at that time becomes observant of me. Whenever (there is) a moment when you realize you lost it, you start again. And this is time and time again. Maybe here is the line of life and here is a dot and the moment when you were awake. A little bit further in time, there is another dot. Again another one. No connection. And this is it. From this line of time that I am living unconsciously, I go over into something which is like 'I'. I know this exists but my desire of the effort is so strong that for the time being I forget that I exist. I want to be here. When I'm here, I can't maintain it. There's not enough food or it was there enough to create it or I go back again. I catch my own lifeline, my time line, as it continues, as time flows through me and my personality. I move on this line and I have again the thought. the thought is converted into the attempt I make and I am there for a moment. I go back again. And it is like this - dots. After some time they're a little bit longer. I can extend them - I can hold on to them. While this continues there is energy for this. And after some time, the maintenance ~~making~~ of this for any length of time makes it parallel. All right? As long as you understand the process.

Doug: I think I understand.

Mr. Nyland: OK, good. Yes?

Q: I was following all that and I was really enchanted by it. I had all the same kind of questions in my own head which seemed to be like a brick wall on the face of it.

Mr. Nyland: Well, move the wall.

Q: The wall . . . for the past couple of days the work that is going on inside of my head has been mainly to stop everything.

Mr. Nyland: What are you trying to stop? (Q: It's like -) Don't stop. No. It is simple. It's as simple as what I said.

Q: I know. That's why I shouldn't - I didn't really have a thought.

Mr. Nyland: No, because you're now philosophizing. How it ought to be and how you'd like it to be. It isn't that at all. It's just to make an attempt to try to be awake. And you do that by having an effort which is created in yourself as a wish to create something that could function impartially. That's all it is. At a certain moment that what is the highest wish or the highest thought that I can bring to bear in relation to possible objectivity. I make this in myself as if I could concentrate on having that energy now create something that I know would function in an objective sense. Now what actually takes place in a person who makes that kind of an effort? He prepares for it; he thinks it is possible for him; he doesn't know exactly how to do it. But he puts ~~him~~ himself in a certain ~~y~~ state and, you might say, hoping that at some time in that particular state there will be a going over into a different kind of state in which there is an 'I' that recognizes him. When exactly it will happen, no one/ will know because the amount of energy I have for it I do not know how to marshall it, to put it in sufficient concentrated form. I also know that it is not because I want to focus on it; it is much more because I want to be open to the possibility. And when that point is reached, I will never know how I brought it about, only I will have the experience. But by doing it several times and making



such efforts I gain a little bit more knowledge of how to do it. And then I discover gradually a certain attitude, a certain way of thinking, a certain way of feeling and a certain way of being in which there is that possibility of becoming regarding that which is 'I' as if one person. I don't want to make it too complicated because it will depend on your own experiences how far you can go in recognizing now what I'm saying.

Q: I think - everything that you just said is recognized. It does . . .

Mr. Nyland: Good. Then don't think about it. All right? It's very difficult and still it is that process. It is a process in which the thought goes over into being.

Q: I started it once under LSD . . .

Mr. Nyland. No good. LSD interferes. It definitely interferes because you substitute something in which you start to have belief instead of trying to make something in which you should create. As soon as there is anything outside that you have confidence in that will help you, you will never help yourself. Never. The 'I' belongs to you, to no one else, and no one else can give it to you. You have to make it. As soon as there is ~~anything outside that you have confidence~~ a doctor or older father or someone who's going to to do the thing for you, even praying to God will not help you at all. ~~He~~<sup>I</sup> won't develop you. And LSD belongs to that particular group. All right?

Bill: I find telling my body what to do with my mind - I'm telling my fingers to move when I'm typing, something, which key to strike. Sometimes I try that and I observe what my fingers are doing but that's not very clear - the observation.

Mr. Nyland: It doesn't have to be with your fingers, that is, in detail, that you know exactly what it is. Sometimes when we take the different manifestations apart and follow on any one of the five like facial expression or posture or gesture or whatever it may be - it is only to help to concentrate on a small part of myself so that the energy I have will not be as much dissipated. But the purpose is that I become ~~more~~ aware of myself as I am totally and that in this state of being awake

it may be possible for me to see more detail of myself and that then I could also become aware of certain movements to the smallest parts including fingers which are then moving. But I can only see this when I'm really awake. So that if I start now to start to become Aware of my fingers I will lose myself into the detail of doing certain things - with my fingers - in accordance with my ordinary mind. Particularly when I have to type and there is no room left for becoming objective to them. Don't you see - as soon as I do something with a certain dexterity I become identified with it. And whenever there is identification, an enormous amount of energy goes into that and as a result there is very little left of a wish. The identification - that I want to do a thing right in ordinary life - requires on my part that my feeling center is going to function. Because I want to do it right and my wish to do it right requires energy. At the same time, I have to have in my feelings a wish to wake up. And I cannot divide my feelings into different parts, the Feeling center is quite different from the mind. The mind already has different parts, functioning separately, and sometimes independently of each other. But a feeling center is one (plob) of feeling. And I cannot distinguish between different sections of my solar plexus feeling in a different way. I cannot have a hate and another kind of a feeling or an anger and so forth without having them mix with each other. So when I now wish to be identified in my ordinary unconscious state with what I am doing, like typing, and I want to do it right - there is no way that I can separate out certain feeling energy and let that go in the direction of wanting to wake up. You see, I have to start first to become aware of the totality of myself and for that I can use the general manifestations because they are not so detailed and they don't require identification. My movements, the way I walk, does not require me to like it. There's nothing intended with the walking, particularly when I walk from one place to the other without any rhyme or reason. You see, I eliminate identification. When I make a gesture, I eliminate it. When I see that a gesture is made when I happen to have a thought or a feeling. So when I make it by itself

again, there is no identification with it. Same with facial expression. I can change facial expression, not being dependent on the thought I have. They're two separate activities. They are related in an unconscious state. They need not be related in a conscious one.

So, I can use the manifestations - one of the five and the other two or three which are of a different category for the purposes of trying to become awake and to learn the dexterity of what is involved in being awake. When I now become aware of ~~my~~ movements of my legs or how I walk, then I can use this dexterity which I now have to change the object to the totality of myself. And then I can be aware of myself existing. After some time, 'I' having grown enough, is able to go into the detail of that what I am as a personality performing different functions and, at the same time, 'I', remaining awake and continuing to exist. And it is a long time before I can say I become aware of my fingers moving while at the same time my ordinary mind tells my fingers to move in a certain way so as to type a letter. You see what I mean. Try not to type and then try to be awake. Don't do anything that requires any particular efforts on the part of your personality to be identified with what you're doing. This is always the difficulty. I want a movement of myself, a manifestation of my physical body which simply has been set in motion by a thought and then it could be left alone without my thought taking any further part in it. That's why I say many times, take a habit which is already out of the thought realm - bring it back again so that then there is already freedom between the physical appearance and the thought which instigated that what I'm supposed to do. So when I bring a habit which is, you might call it, thought-less to the surface of my thought, then I can have the movement independent of any thought process and that there need not be any identification with my thought regarding what I am doing. It's the same with feeling - it's a little more difficult because the relation between feeling and physical body is much closer. But I take now something in which I need not like or dislike whatever my body is doing. And the simplicity of moving my

arm - I am not interested if this is aesthetic or not. It just happens I move it.  
Myland I have no particular feeling or thought about it. It's just it's in action.  
And that is the kind of manifestation I start to learn. And when I now learn  
and I accumulate data how to produce 'I', how to maintain it and I keep on feeding  
this 'I', 'I' starts to grow because it will stay in existence a little longer - it  
will have its own life and start to develop. And only much and much longer when  
the 'I' is already sufficiently grown up that it can stand on its own feet, then I  
can give it other things to do without running a risk that it will die. You  
see what it is. . .

Q: I understand the concept of the 'I' as already existing sort of in totality and  
that it's a matter of contacting it or maintaining contact with it. Is this true?

Mr. Myland: How did you make this kind of understanding?

Q: Well, something I had read.

Mr. Myland: Do you know by whom?

Q: Yes. By someone named Benjamin - either Harry Benjamin . . .

Mr. Myland: Yes, it's an English book on that . . .

Q: It's called something like The Basic Study of . . .

Mr. Myland: That's right - he was an Englishman.

Q: He spoke about it growing . . .

Mr. Myland: No, no - it can be reconciled. But it is usually a matter of description  
of words. Whenever something exists, which I cannot use and would have to be filled  
first before I could use it - for practical purposes, it doesn't exist. It's the  
same question as if one says I have a higher center - a higher emotional, a higher  
intellectual center. But I cannot use it until it becomes exercised - it is the  
same thing as saying it doesn't exist and I have to create it. So, it's only a  
question of words. I can assume that 'I' exists, that my 'I' exists, only I have  
to put it on the basis that if 'I' represents for me objective values, that it is

at the present time still in its embryo existing as potentially belonging to me but not as yet belonging to me because I have not claimed it. Now if I say I want to create it, I can say, yes, it is existing - I don't see it. But what I do is to take away the curtain and now I can see it. This is the whole question of reality - what exists for me - only what becomes for me the reality. But when there are clouds in front of it, it is not real. Still I can say it exists. But for practical purposes it doesn't help. If I assume God exists, he never exists for me until I pray. At the same time, if I say that He is my omniscient and omnipresent, of course He must exist because I cannot immediately make something that is infinity exist when I am living in a finite form. You see what I mean? It's quibbling about words. And I think it is much easier to understand that something at the present time not functioning for me and having no reality does not exist for me, regardless of what else exists. But if it is something that I have to create as my 'I', it becomes quite personal. It's quite all right to say God exists for everyone but I have no particular interest in it. If I want to pray to my God, I don't want to pray to someone else's God. The little book is quite nice. There are certain nice things in it. But <sup>U</sup>X Ouspenski also is a little bit strange about the same thing. An emotional body - it doesn't exist when I cannot use it. When I say it exists only in embryo or potentially - it's all right. It still has to grow up. So there's no use quibbling about higher emotional and higher intellectual centers/ existing. I don't know how far the center axis extends but at least it is of no use to me until it actually has been fully grown and then perhaps it will be a body.

Well, how does it grow out of that what it is? Or the other question - how do I fill 'I'? It comes to the same thing. The filling for me is the creation of a content in that 'I'. And then I could claim it because of the filling, not because of the 'I'. You understand what I mean? It is much simpler to say it doesn't exist, I have to create it. And it will be much more in line with that which is potential

and that what could become actual as a result of a certain effort.

Jerry: My habitual patterns have been all disturbed - been turned upside down - and I've been relying on these every time I say, there is Jerry again, doing the same old thing, I say now Wake up. But since things have been unhabitual and changing, I can't rely on them anymore and I'm not remembering often enough, nearly often enough, to wake up. What can I use when I'm totally interested in . . .

Mr. Nyland: You have the thought, don't you?

Jerry: The thought is all invested in . . .

Mr. Nyland: You say, now Wake up. That comes to you. No?

Jerry: Not enough. Because my mind is invested in physical things - in physical surroundings in what's going on.

Mr. Nyland: Then you have to create conditions that will make you remember. You know when they wear a hairy shirt. To remind you. Sometimes they say, pumice in your shoe - something that you intentionally put in your way as an obstacle so when you stumble onto it, you know what it is for. To give yourself a task that will remind you. To create certain conditions you know you cannot avoid or the task you set for yourself that when certain conditions appear that you are reminded to wake up. A little donkey's bridge. You know what that means. It is a little help that you create like a support that for the time being acts as support until you don't need it anymore. The German word is (Aiuspriche). It is simply that what is being created for you by yourself in order to really remember what you should. When you put a knot in your handkerchief, the purpose is not to forget. The knot helps you to remember that you should have remembered something. Whenever the thought or the feeling is there and it is still more or less noticeable, utilize it at that time to create something that will not make you forget. If you're at such a low level that you don't even have the thought or the feeling, there's nothing you can do about it. It's exactly the same as physical sleep. In physical

sleeps you don't even dream about Work, do you? So you reach the state sometimes because of changed conditions or new ~~extrinsic~~ kinds of impressions or what - that you're completely functioning like an amoeba, at such a low level that all you do is to breathe and keep on going wherever you're walking without any desire to become conscious. It's too bad - such a state. When you cannot do anything yourself you ask someone else to poke you in the ribs. Or you buy an alarm clock and let it run off every hour. You know - stub your toe, cut your finger. I don't care what you do as long as you're reminded. If that is your wish.

Q: All right, I'll find something.

Mr. Nyland: Yea, I'm sure you'll find something. A person who wants to beat a dog can always find a stick. Now come, what, what - no questions?

Q:

Q: Mr. Nyland, I'm not quite clear what the relationship is between ones senses and Work. Does one Work with the -

Mr. Nyland: The idea of sensing is to supply the physical body with a certain something on which it could rely as functioning towards the outside. The reason for this is that at the present time the physical body is dependent on the feeling center. Whenever the feeling has a feeling ~~sense~~, it uses the physical body for a manifestation. As a result of Work, the separation between that what is now physical and feeling center is more or less cut or at least it is loosened up. And as a result of that, that what is feeling and need not any longer be expressed by means of the physical body would leave the physical body without any attribute. Sensing is introduced to give the physical body



a certain wish to sense. I now want to have the body to have sensations of its existence only, which belongs to the physical body as something that whenever there is a sensation it is reminded that it exists. so the sensing for that reason has to be completely free from any description or free from any feeling. So when I now want to sense in the real sense of the word, I establish between my mind and a part of the body which I wish to sense a relationship simply recording the fact of the existing of that part of my body which is being sensed. It is as if from my mind I send attention to the part of my body that is being sensed - let's say, my right arm - and then there is a registration in my mind of my right arm existing. No more. No description. No state of how the right arm is or what it looks like. It simply exists. Whenever I do a sensing exercise, you have reference to that?

Don: No.

Mr. Nyland: Oh. Why do you use the word sensing?

Don: I've apparently used it wrong.

Mr. Nyland: Oh. Maybe we don't ~~xxxx~~ talk the same language.

Don: It's very possible and if that's the case, what I've just understood is misunderstood.

Mr. Nyland: Tell me what you understand by sensing.

Don: By sensing I mean in the ordinary sense of the word to receive, to take ~~xxx~~ cognizance as to the sense of sight or hearing or smell.

Mr. Nyland: In accordance with the sense organs?

Don: Yes. When you spoke of using a mirror . . .

Mr. Nyland: When did I speak of that?

Don: Earlier this evening.

Mr. Nyland: A mirror?

Don: Going into the bathroom. Standing in front of a mirror.

Mr. Nyland: Oh, yes. Without looking.

Don: Without looking?

Mr. Nyland: I was not using the mirror. As if - I think I did say - if you can see yourself in the mirror. But I didn't attach any particular value to it. Ok. Now what?

Don: That helped somewhat here of feeling that I had - that the mirror in our bathroom prevented me from - interrupted a work effort.

Mr. Nyland: Oh I think so. Because a visual image again which takes up too much energy that you forget you want to be awake.

Don: Yes. Well that was my point of confusion.

Mr. Nyland: Sense organs belong to the physical body as we know it, as it is now functioning in order to give the mind an idea of myself, how I am, what I am. Visually that what I receive as impression as a result of a sense organ is not entirely clear or it is not entirely pure. As soon as it is received in my brain in some way or other, I associate it with something already existing or I start to describe it or I recognize it and it has already a relationship to something that I have seen or heard before which connection is now made via memory of me to give it even a name. So my recognition of that what I receive through a sense organ as an impression is never the real truth. Sometimes it is close to it. If I have seen many of the same kind I get closer and closer because I eliminate the differences. Nevertheless it is not absolute. Because it is always mixed with a little bit of a feeling or a description in my mind. Therefore that what takes place when I now have now a sense organ functioning is not a pure recording of a fact. So if you call it now sensing in that sense as creating by means of a sense organ functioning - it is not sensing in the way we understand it in Work. Sensing in Work belongs to the physical body the same way as feeling

belongs to the feeling center, as a thought ~~has~~ belongs to the mental center. And sensing in itself is not something that one knows. One has to acquire it in the way one lives in ordinary life with so-called sensations - it is many times a mixture of a little bit of feeling of a little bit of something that can be compared to a result of sense organs or an impression I receive. It never is pure. I thought you had reference to sensing which is very definitely something one wants to find out what it is in order to . . .

Don: Can it be an attitude of awareness.

Mr. Nyland: No it would not be. All it is is the recognition of the existence of something. The more I now am impartial to that what I sense the closer it comes to the result of an awareness of the existence of myself recording that what exists. But it is not inherent in the sensing exercise. It can lead to it. And the purpose of a sensing exercise is not to wake up. The purpose is only to admit that something exists. That you see it can exist even with the impartiality or with partiality. For Work, it has to be impartial. For sensing, it can be either one or the other. All right?

Don: Yes, I can understand that there's a difference between sensing and Work and there's a difference between sensing and the fact was something that I didn't . . .

Mr. Nyland: All right. Good. Yea?

Ibbie: I have something I'm not very clear about. It sounds kind of silly.

Mr. Nyland: Could we say that is silly.

Ibbie: Well I - it seems that it -

Mr. Nyland: It isn't.

It

Ibbie: For some reason I feel evil - like no matter what I'm going to do or trying to do - like I'm really working - it sounds silly.

Mr. Nyland: No no it's not so silly. You feel you are in the hands of something that wants to do evil?

Ibbie: Well more or less, yea.

Mr. Nyland: Why do you consider it evil?

Ibbie: Well I've tried to think about why I've felt like that and figured maybe because of half hearted attempts to work or not doing things that I should have been doing.

Mr. Nyland: No, I don't think it has anything to do with work or if you want to apply work it never can be evil.

Ibbie: No, it's not always about work. It's . . .

Mr. Nyland: No, maybe it's the thought that you have about certain things that may be evil from the standpoint of how to spend your time for work and you don't do it, you would consider it evil?

Ibbie: Yea, it's that kind of . . .

Mr. Nyland: Yea, it is possible. You see, that I regret that I don't work more and that therefore such moments really are evil, compared to the good moments in which I do work. But in that sense the ~~strict~~ division between good and evil is an objective one and I call good whenever I work or make attempts and evil when I don't work.

Ibbie: When I feel like that, I feel like - what did I do that is evil. I mean like really. Not bad but like it's no . . .

Mr. Nyland: No, let's say evil is bad, isn't it. It's another word for it.

Ibbie: Why? It's kind of everything that keeps me from going up.

Mr. Nyland: No, it all depends what you consider then in that respect evil. If it prevents you from going up as you say and you think that

you could make another kind of an effort by which you could go up - if you don't work, then you commit a sin. The question is - maybe I only have the thought that I could do it or the wish that I wished I could do it or the wish that I wished I could do it without being able to do it. Then it is not evil. The sin is evil in only when you know you can work and you don't. But there are very few cases that actually you know you can work and don't do it. When you intentionally don't work and you knew you ~~was~~ could and this knowledge of being able to do it has to be verified that you could do it, that you intentionally don't do it - that is a sin. That's commitment of evil. That's a sin against the holy ghost.

Ibbie: Somehow I feel like I should use it -

Mr. Nyland: No - you won't pay attention to it. Just go ahead and wake up. You see, as soon as you start to call things evil, you're partial. You're not working at ~~the~~ all.

Ibbie: I feel so completely caught up in it.

Mr. Nyland: In what?

Ibbie: That even an attempt to wake up is evil because I don't feel like -

Mr. Nyland: I think you're (        ). Speak with Ruthie about definition. At such times please tell yourself I am here - I'm standing - I am walking. It's nothing evil about ~~that~~ that. And it could be a fact that you/<sup>could</sup>recognize. Never mind what your thoughts are. Your body is there and you establish a relationship of some kind by saying - you are. I am. This body - this is my body. This I am. And no more and any kind of a thought of evil has no ~~place~~ place. You see what I mean? A person who is swayed all the time by thoughts & or feelings which interfere with work has to reduce that what is now

mentally or emotionally functioning to the lowest possible level in order to be able to have the energy that now will go in that direction that it could be used for the sake of wishing to wake up. As soon as you recognize all those kinds of thoughts you say nix, nix. Here I am. And say it aloud. You could chase the devil out. Yes?

Q: The idea of devil is . . .

Mr. Nyland: Now now now - we're not philosophizing?

Q: No no I don't mean that.

Mr. Nyland: Yes you do.

Q: What does this seem to you. When you're talking with someone and their eyes are saying something else and you know they're saying something else.

Mr. Nyland: Leave it alone. Try to either read the eyes or read what they say. Try to listen to what they say or try to read the eyes if there's a difference. Don't let's philosophize. Ok? Yes.

Al: Many of my attempts to work today and yesterday are sort of ended in my thinking of my being troubled by my thinking of somethings you said that I didn't understand. Namely, you mentioned, I'm not sure exactly what you said - I didn't understand that there are two ways of waking up.

Mr. Nyland: Oh, Ruthie brought it up. Where is Ruthie tonight?  
(Peter: She's right here.) Oh, yea. She brought that up. To some extent I'm sorry she brought it up.

Al: What I'm asking now is how ~~am~~ do I decide whether to -

Mr. Nyland: Don't. Stay with the old original method. If you want again to philosophize. The idea of entity ~~is~~ represents God. And if

I wish with myself the way I am to be free from bondage of earth in order to go towards God or to become God like, I would like to create conditions which are similar to that what I think God is. In that sense, unity for me represents a oneness which I think that God possesses. So the thought for that, putting myself into that state of wishing, can create for me a condition in which I wish to work. At that point it is all the same. From there on it divides a little bit. Either now I want to use that wish for trying to wake up to myself or I want to use that wish ~~xxxx~~ in order to fuse myself into one. And the fusing into one - we leave alone. All right? Many thousands of years later we start talking about it. Yes, Frank?

Frank: This little conversation of Ibbie and this fellow brings to mind very strongly something I would like to bring up. It's often been for a long time my feeling that I have misused my senses in some ways over a very wide range of ways.

Mr. ~~Nyland~~ Nyland: Which senses now? Sense organs?

Frank: Yes, sense organs. Ears and eyes.

Mr. Nyland: You misuse them?

Frank: In some ways by, for example, reading junk, ~~and enjoying~~ looking at junk, eating junk and so forth and enjoying it and then paying and as a result of that thought I have come to conclusions like this - sometimes I have an idea that I want to do something but I'm a little suspect that it comes from a rather poor motivation.

Mr. Nyland: Don't do it then.

Frank: And I've done that - not done it because I suspected the motivation and I ~~was~~ always thought that was . . .

Mr. Nyland: When in doubt continue the same way as you are doing.



Frank: It was suggested to me that - I finally ~~am~~ decided that whenever these things - rather than trying supressing them and so forth - just to leave it alone and it was suggested to me on the trip by someone that the experience - and I realized that that's quite true - that work had effects on one is really is not so much getting rid of things as it is replacing them in oneself.

Mr. Nyland: Where are we now frank?

Frank: I wonder if that is right.

Mr. Nyland: I don't know what you're talking about. I don't know what you want to get rid of nor do I know with what you want to replace it.

Frank: Some additional patterns of thinking had strong feelings things attached to them which I can't control very much so I either avoid situations or hope that they don't get stimulated and -

Mr. Nyland: In fact, when you are in those kinds of states, can you work?

Frank: No, I have to - find things to use it up real quick.

Mr. Nyland: OK. Then don't consider them. What. Read all the junk.

Frank: Work hard on . . .

Mr. Nyland: When will you work. Now.

Frank: I mean physical work. Work out the energy.

Mr. Nyland: Physical work. OK. Work it off that way. Even if you don't wake up. All right. Don't read junk and if you're sure you're wasting your time, don't waste it. You make it all so complicated you know Frank. And then someone suggests something to you and you start thinking about that. Stick to your own. You have a body, something in you makes you wish to wake up to yourself; it's nothing to do with anyone else. Either you recognize that as a wish and you act on it and if you don't you're not working. It's as simple as that. You can continue with your own thoughts any way you like. It is not

work. It's only when you introduce an effort as a result of a wish and ~~a~~ again the wish has to be based on a realization of what you are. For if you are the kind of a person that reads junk and you don't want it and you try to get rid of it maybe then you can try to work because you don't like what you are ~~x~~ and the energy ~~that~~ that you have now available as ~~a~~ representing a wish to change you now use for the wish to wake up, without describing what you would like to have changed. On that you have to be very clear because it is exactly your mind like many other people's minds who are interested in a change for the sake of a change and for that reason they want to work and it never works.

Frank: Something did happen that seems to be really valuable ground for me.

Mr. Nyland: I think it's quite irrelevant. Have you listened to what I said?

Frank: Yes I have.

Mr. Nyland: OK, then work. No further questions? This is a hand up?

Q: I am very unfamiliar with the work. Can you tell me what the definition of attitude is in relation to ~~xx~~ work? Because I've always had a certain idea.

Mr. Nyland: An attitude is an emotional posture. It's based on a wish to go in a certain direction. My attitude toward something, I expect from it or that what is now in front of me towards which I have a certain attitude - it simply means somehow or other I would like to join with it and I would like that what I describe as my attitude toward something to have an affect on me. An attitude in that sense is like an inclination in my thought which is propelled by the wish to accomplish something that I don't possess. And it is worthwhile for me to entertain the attitude towards it ~~xx~~ hoping then that somehow or other there will be a contact in the future. When I say I have

the correct attitude it simply means that that what is in me tries to adapt itself to that what ~~xxxx~~ I want to reach because the attitude has to be towards something. It can be an attitude towards reading, towards a respect for something from which I expect something for myself and the right attitude would be that I am in such a state that that what might come to me can be received in the proper manner. For instance, if I want to have the right attitude towards God and I want to pray to him, then I have to be in a certain way ready to receive and hoping that God will look at me and if He hears what I wish to say as far as my prayer is concerned when it is heard that I am entitled to receive it. All right? Yes?

Q: Mr. Nyland, I heard a tape of yours at one time on austerity in which you mentioned fasting and reading The Search, Ouspensky spoke of fasting at one time or another more than once, and in times when I've fasted briefly, I have found it easier to work - to make attempts under those conditions and I think it would help me if I had some understanding of what is taking place here that allows me under these conditions to work more.

Mr. Nyland: How old was the tape on austerity that you heard?

Q: I don't really know, sir.

Mr. Nyland: Fairly recent?

Q: I picked it up at a Berkeley meeting one time - 961.

Mr. Nyland: There was a meeting (in April 1966) when I went quite in detail about austerity. No particular reason to repeat that, you see, if it is on the tape. The fact of course is when I am trying to have a day of austerity or a certain period, it is not in the fasting. Of course, in the fasting I will do because I want to eliminate certain conditions

of my ordinary life and in order to bring that what is required to the existence of myself to the lowest possible way of maintenance in order then not to use the ~~max~~ energy for either digesting or any kind of a thought but that then that energy is available to think of spiritual matters. Now of course, I have to be careful that that what requires a certain form of energy to maintain myself in an unusual condition may also mean that when in this unusual condition I have pangs of hunger that the thought of that will take energy away from the purpose where I originally started out to be austere and that I want to devote it to spiritual matters. So there is a certain balance that I have to strike. If I make it too difficult for myself to live as a body and that it constantly requires the thought or the resentment or that sometimes the misunderstanding why I'm doing what I'm doing, then there is very little ~~is~~ left for the other purpose, assuming then for a moment that I don't let it get too far and that I still will be able to sustain my life, even if I don't eat, and for that reason I don't want to spend any energy whatsoever in even preparing the food or eating it and digesting it. Theoretically then, all the energy that is used for the new forms of food ~~a~~ coming into me now not being used would be available for the purpose of spiritual development.

The kind of energy that is used for the maintenance of myself is of a fairly low grade. That is, it has a certain way or rate of vibration belonging to the kind of food ~~that~~ that I eat - it belongs to the solid and the liquid food and so forth. It also belongs to that what is used for breathing. That what I get as impressions I don't eliminate because I keep on in a day of austerity to look and to hear and not exclude myself from the rest of the world. So now if there is energy that is extra, some process has to take place with me of converting, conversion, of converting it for the purpose of building certain things of a higher

quality. I call them spiritual simply in order to indicate that they are non-material. Where will I get this wish of conversion. And if I want to convert it, how can I actually know how to do it?

You see, it requires a special way of preparing myself and that even if the energy is available of a certain rate, a certain rate almost crudely, a certain rate of density, and I have to change it within myself into a higher rate before it can be adaptable for the purpose of a spiritual development - what will happen to me when I find myself with that quantity of energy without knowing how to do it? Austerity for that reason, if I want to use the energies that I might save, requires preparation period. And I should never expect that whenever I abstain from drink or food that immediately I will be able to Work better. There is a possibility that I can Work better, and particularly when I use the energy which is extra for the purposes of being physically active. And that has an advantage because when I'm physically active, and then I try to Wake up to myself, I don't have to use the energy which I now use for the physical activity and only it has to be observed by something that takes place in my mind and it's much easier for me.

So, the solution for austerity is not to sit quiet but to keep on moving and to use up the extra energy that is available for the purpose of actively being engaged physically and that then my wish to wake up, instigated by the day of austerity, of the strangeness of that day and constantly being reminded of it, will make me much more awake to that what is taking place as a manifestation. Again, it's true up to a certain point and then also it loses. It is exhausted. There is not an unlimited amount and that what I <sup>save</sup> ~~max~~ from not eating simply is then used up in the physical activity of my body. T

There are many different ways of how this kind of a thing starts to create different kinds of conditions. Not all of them are alike. That is that I can in a day of austerity not spend too much time being active. Because again I start my body functioning in a certain way in which it desires food and it makes it difficult. I have to find a golden mean of how much of an activity I can do which I still can become aware of - at the same time use up the energy that is available over the longest possible period. This takes time. The preparation for austerity is that I set the totality of my being on a certain level where I could function spiritually. It means that the thoughts and the feelings that I have should not be mundane. They should belong to a world of what I want to do or reach whenever I develop spiritually, the development of that what is an emotional body within me, and it should not have anything to do with the affairs of ordinary life. So the preparation is like a cleansing period. It is like a purging myself of extraneous thoughts which have nothing to do with myself - then only for the maintenance and the other thoughts which usually occupy my mind and my feeling I don't want to allow. By living more and placing the accent of myself as a being on that what is a higher kind of level and by eliminating the thoughts that would draw me down to earth, I prepare myself for a level of being when I am austere that that what then takes place of having the access of a higher level can be maintained easier. You understand?

It is good to do it; it is good to find out on how little one really can live and that whenever circumstances or the particular conditions may necessitate that, I have to do this and that, that then I will be able to do it. The body becomes a servant. It has to be a servant in the service of something that is of course superior. It's no good to try to make it behave in a certain way unless it could become useful. So that whenever

there is a question of austerity, I'm trying to function in changing the positivity of my body into a negative one and the negativity of my mind into a positive one. And it is this shifting of this balance in man as a personality that will help him to become free because he will balance on his emotional as the ~~spirit~~ pivotal point. All right?

Q: Every now and then something happens to me - every now and then. I don't know whether it's awake or what. It's a kind of life that I just feel - I just know that I'm alive.

Mr. Nyland: Don't you think it is just a state.

Q: Yes, it's just a state . . .

Mr. Nyland: And I think it is quite unconscious. Yes quite possible. It's possible that it can be intense. You know, there are emotional people, unconscious. There are also hysterical people. There are people who are swayed up or down, way up, way down, still unconscious. It is a state of liquidity and sometimes if it is very liquid without losing control and knowing that it will regain itself with the next swing down or whenever it may be up, that it is down when it is down, it will go up. Then at the moment when it reaches a balance point one could wake up. Sometimes when one is under the influence of that one has to wait till it comes down or when it is going down one has to wait till it comes up. There's a certain momentum of that kind of a vibration. You have to know approximately how long it will take before it starts to come down ~~an~~ or before it goes up again. If you look at it in amplitude like that, you see it can go up - way up - or way down. If it goes up, don't touch it. Wait till it reaches the point at which it starts to return. This is the time you can; if ~~ix~~ it is going down, don't touch it when it goes down. Wait till it's at this point and then comes up. Those are the two possibilities. in ~~that~~ that ~~x~~ kind of a state in which the energy which



is available as represented by the depth of this vibration rate can be used.

But in the first place, don't consider it extraordinary. It is an ordinary function of one's feeling in which the feeling simply has a little bit more free play and is at that time a little looser and usually still under control. If it goes over into hysterics or sentimentality, of course it's out of control. You have to wait till it finds its own balance again. But when it is something which still is within reason even if it's emotionally tinted and even if it ~~xxxxxxxxxxxx~~ may create in one a state of heat or coldness or something that really affects one, it still is within the limitation that it can be used at the proper time. If one wishes to use it you have to learn then. You cannot just leave it alone because when it is left alone after some time it regains itself in an ordinary equilibrium like this until the next time. But if you want to use it at the time that it is still moving, it has to be used when there is a great deal of energy that could be used and then it is extremely useful for work. Sounds strange you see because in a state of that kind of an emotional upset naturally one becomes involved in that what one is emotional about.

Q: It sounds very right ( ).

Mr. Nyland: No, it is not work but it can be used for it. (The telephone was not that I should stop)

Barry: I'd like to pursue for myself this point that is made about the middle ground between the up and down. I have experiences which I have let's say emotion, feelings, that go very up and very down and I've just recently come through what I would call a down and I would like to know how to maintain a middle ground since I feel I'm moving into a middle ground

Mr. Nyland: If you're sufficiently aware of it, that is, if you can see it as a process that takes place mechanically without having any particular

partiality towards it - that is, if you're fussiciently familiar that that takes place in you as a result of mechanical behavior you may be able to be a little freer instead of, when you don't know enough about it, you have to let it go until it has run dry.

Barry: I think I'm familiar enough to know.

Mr. Nyland: Then when you see it coming, you know when it will come, you know when it comes over you, you know when it ~~go~~ is going either up or down.

Barry: The reason I'm speaking now is because I believe I'm headed for an upstage.

Mr. Nyland: I don't think we're talking about that what takes place over a certain length of time. We're talking about something that affects you in a rather short period, if it's a period.

Barry: q What I mean is that according to the pattern that I have witnessed for a long time now that I'm scheduled, shall we say, to get very mad, to get very . . .

Mr. Nyland: When will you get real mad now?

Barry: Not mad, manic. Like very hyper nervous or a lot of energy that I don't know how to handle.

Mr. Nyland: How long - how long will it take?

Barry: How long will it come?

Mr. Nyland: Two days away?

Barry: I would say in about another two weeks.

Mr. Nyland: Two weeks. A very nice time. Are you sure it's going to lead to that Barry?

Barry: It's pretty regular.

Mr. Nyland: Like a person who knows he's going to get crazy in another couple of months.

Barry: No. I mean it hasn't since I've been pretty x close.

Mr. Nyland: When you see it coming, Barry, do you believe it has to have that result?

Barry: No I don't.

Mr. Nyland: That's a good thing. Because if you believe that you can change it, there is a possibility. But when you have to . . .

Barry:q I realize there is a possibility of doing something about it. What I don't realize or what I don't know clear enough is how to maintain a certain balance so I don't find myself going one way or the other.

Mr. Nyland: Whenever a thing goes up to a certain point, there is always a possibility of keeping it from going as high as that.

Barry: q Well that's what I'd like to know - about the possibilities for -

Mr. Nyland: Whenever you see anything that is in that direction, you counteract it by something that is different from that direction. If you see yourself emotionally becoming involved, you substitute something physical. The energy that goes into your emotions can go somewhere else either physically or mental. There are no other possibilities. To send it in a mental direction is very difficult because you don't know what to think about. But physical you can do. The more active you can be physically, the less energy will go to your emotions.

Barry: Now I've also experienced that. I often get very dizzy physically and this seems to penetrate more and more activity which leads me into a certain state of mind which takes me up also.

Mr. Nyland: No ~~jk~~ Barry - that isn't true.

Barry: I've seen something like it.

Mr. Nyland: You've seen something that you generate because you believe that that is what is going to happen to you. As soon as you - that is why I asked - do you think it is possible to change it - as soon as you believe that it can be changed, you're going to change it. If you allow it to

continue as it always has done, it comes to the same result always. If I'm sick -

Barry: Is it really a state of mind ~~that~~ I'm in?

Mr. Nyland: Of course it is. If I'm sick and I think I should go to the doctor, when someone else says don't go to the doctor, but I keep on thinking I'm sick and therefore I must go to the doctor, I will end up by going to the doctor.

Barry: Well then you've answered my question.

Mr. Nyland: Any time that I believe there is a possibility that I can change, I can make an attempt. As long as I believe I can change it, I will change. As soon as I don't believe that I will change, I will never change.

Barry: How can I use the moment - not in an ordinary way - but to make the attempt.

Mr. Nyland: Whenever you wish to work, you can use it in an extraordinary or ordinary way. It doesn't make any difference in what particular condition you are, provided you have enough strength to work.

Barry: In other words, it doesn't matter whether I'm trying to change ordinarily or not?

Mr. Nyland: No, it has nothing to do with it. From an objective standpoint you remain what you are as existing. The only difficulty is that whatever you are doing may involve you so much that there is no wish to want to work. Whenever you go into ~~excesses~~ it takes up your energy. Where is your wish to work. It isn't there. But when you see it before it happens, you allow it. If you don't allow it, you have a chance. If it continues, you start walking. Then a little faster, a little faster, pretty soon you will run in that ~~particular~~ process there is a poing where you say I don't run. But you have to mean it.

Barry: There's a connection between the command and the doing is very weak.

Mr. Nyland: That's right. And if that is very weak, you're lost already before you start. But you have to do it.

Barry: I'm not trying to stop myself . . .

Mr. Nyland: No, you have to do it at the time when it is still very small and then you can manage it. If it's already running away with you, then you won't. So if you have two months or two weeks time, you start today by very simply being active in a more or less routine way - not too much, not too little - but continue to be active in physical work, whenever you happen to think about the eventuality of being lost.

Barry: Will this help prevent becoming ~~dx~~ depressed also?

Mr. Nyland: Yes, of course it will. Because you'll have something to do. You'll have something to live for. Depression is only because you don't know what to do. When there is a real wish which is like an aim for you, you will never be depressed. You will be depressed because of other reasons, because the aim may be too high or that there is not enough energy for you to reach - that's a different kind of depression. That depression is simply an acknowledgement of weakness or not enough strength. The other is an acknowledging of depression, not knowing which direction to go.

Barry: When it's the first type of depression, do you lower the aim one rung?

Mr. Nyland: Most likely. You overshoot the mark because you don't know yourself. You know eating off too big a piece you can't digest. You have to learn to find out what you can do. What is within your limitation, what is within your framework and not fool yourself. And this you can test out every time. You set an aim, you see if you can do it. If you can't, you know you cannot. Be honest. Don't find excuses. If I was really bothered by these kind of prospects that I would after two or three weeks be a little bit more crazy or involved, I would ~~na~~ do something now - I wouldn't wait. All right - are you going to do something now?

Barry: Now? Yea.

Mr. Nyland: In the next couple of weeks, Barry. OK? Good. Say, have you got a car?

Barry: Car? Yes, I do.

Mr. Nyland: Take it apart and put it together. All right?

Now - when do we meet here again? Two weeks from today - is that the time? Then we meet next week, Tuesday, in ~~the~~ Berkeley, to which Palo Alto is invited. And I'm disappointed with your questions. I hear long discussions sometimes on your tapes about this and that and so forth and I also have a feeling why don't you write them up so that ~~xx~~ when I come that we can talk about it. It's never too late to edit or to change, is it? Promise yourself before you go home - this week - you will make an honest effort - real, I mean real - not talk and not just think. But really make an attempt to work. Whatever you understand now by work and ~~xx~~ a realization of how you are and how often you put a little bit of words in place of the wish to work and really attempt to wake up - ten times a day - that when the thought is there that you make it into the actuality of being awake or aware - that something takes place in you - not just ordinary existence of keeping on thinking and feeling. That is as if something takes place that stops at that moment your thought and your feeling and at the same time gives you a realization of existing and being very much alive. This effort, how to reach it, what has to take place in oneself besides this wish, besides the realization that it is needed - it's extremely difficult to say. You have to put yourself in a frame or in a certain state in which you expect your hope for that what you cannot see - you hope that something can take place in you. When you know at the time when it could actually affect you, you should not oppose it. So you should not have any particular thought of how it should be or a feeling how you wished it. You should try to become free

from that in simply emphasizing the question of being whatever it is that you are and the acceptance of that. When you're in this kind of a state, you're open, you're porous to something that could be around and could at the proper time enter. It is really a result of something that is like prayer. When you really wish and you wish to pray to God to help you, you make yourself in such a way that you are worthy of receiving an answer. And whichever words you want to use and whatever attitude you might want to take on, or the posture, all of that is in line with what you imagine God to be and hoping then that he will be benevolent - to be able to notice you; the creation of I is like God and you wish God to be, for the time being in your own image because that's all you know. That is how it happens to be your creation and you want to fill that with that what you believe as the substance which will give this I objectivity, to be able to be impartial. So you fill it with that what you consider for yourself in your most unconscious state, but the best way you are as if at such a time when ~~that~~ that what could take place in you is the highest of that what is available within and in that state of expectancy, you become aware of yourself. Then I can exist because there is nothing, you might say, obnoxious about oneself the way one is when one is willing to be open. Try to work it out for yourself, try to see what applies to you, what you can do. We talk about it again next week. Good night.

End.